England and Scotlands Happineſſe:

In being reduced to vnitie of Religion, vnder our invincible Monarke King Iames.

Written by I: Gordon.

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England and Scotlands
Happinesse:

BODLEIANA · BIBLIOTHECA

A Panegyrique of Congratulation *for the concord of the realmes* of great Brittaine, in vnitie of religion *vnder one King.*

AN auncient writer ſaith, that the ground and maintenance of all Monarchies and Empires is concord, their ruine and ſubuerſion is diſcorde. The Hiſtories of things paſt for ſixteene hundred yeeres, ſince the eternall Sonne of God and Monarke of all Monarkes, became man to redeeme ſuch as ſhould beleeue in him, ſhew vs many fayre and admirable bleſſings which God hath powred vpon the Ilands of great Brittaine, and the planting of Chriſtian truth in them, the which I will repreſent vnto your Maieſtie, to ſhew plainly that the cõcord & vnion of the people, & nations ouer

whom God hath made you King, is the accompliſhment and perfection of all the precedent benefites which his diuine bountie hath beſtowed vppon the people vnder your moſt happie gouernment.

The Apoſtle Saint *Peter* in his firſt Catholike Epiſtle the ſecond Chapter, ſayeth that Chriſtians are; *a choſen race, a royall Prieſthoode, a holy nation, a people purchaſed to God as his owne.* The which is very fitly applied to the people vnder your commaunde, ſeeing that God hath firſt vnited them vnder this royaltie and Prieſthoode of Chriſtian veritie, and afterwardes hath vſed this vnion of their ſoules, as a Mother to bring foorth the vnion of three Realmes vnder your Maieſtie in one royaltie. The ſayde Apoſtle in the ſame place doth teach vs to what ende God hath placed vs in this happie concorde, That is: *To the ende* (ſayeth he) *that you ſhoulde declare his vertues, who hath called you out of darkeneſſe to his admirable light.* The which ſhould mooue vs to preferre the wonderfull workes of God, before all worldly things, who hauing freede and redeemed vs from darkeneſſe, from inuocation and adoration of deade men, and from Pagan Idolatrie, wherein our predeceſſours haue beene ſo long abuſed (worſhipping Images, and the viſible formes of Creatures, as the Creator himſelfe and the

crea-

creature insteade of the Creator) hath since and in this latter age, called and inspired vs to worshippe him the onely Creator of all things.

Moreouer the Apostle in the same place doeth shewe vs what man was before, that is, *Before you were no people, and now you are the people of God: you had not obtayned mercie, but now you haue obteyned mercie.* The people (SIRA) of the Ilands of great Brittaine, were not vnited in religion, in peace, in concorde, in like affections and will vnder one King, but they haue beene long banded one agaynst an other, in a Sea of discordes, discentions, and cruell warres, against the decree and lawe of God, for that they were out of Christian charitie, hauing no other obiect in their soules but hatred and malice, with a desire of reuenge, and so by consequence they were not Gods people, but cast-awayes, by reason of their Idolatrie and spirituall fornication wherewith they were poluted, and so vnworthy to obtayne mercie. But now that the light of the Gospell, the true worshippe of one God hath taken liuely and sure roote in their hartes vnder the fortunate raygne of the deceased Queene, and vnder your happy and lawefull succession in these Realmes, they are become of one heart, of one affection, and finally beeing made the true people

of God, they haue obtained blessing, grace and mercie.

The comicall Poet sayth. *A King is the image of the liuing God.* Christian diuinity teacheth vs that in God, there be three persõs vnited in one deytie essence and power. *Saint Augustine* compares the Trinity to the three partes of a mans soule, which are distinguished in opperations and functions vnited in one and the same essence. I beseech God (SIRE) so to worke in the hartes of your subiects, and in the three realmes vnited vnder the power, and commaund of your royall Maiesty, that beeing bound togeather, they may represent the three persons of the Trinitye in one deity, and that agreeing in one will vnder your Monarchy, they may be made the true image of the heauenly, that all may bee one in Christ as Christ is one with his father.

It was neuer seene in any age, that the nations of the Ilands of *Brittanie*, were vnited in hart and affection vnder one King, as the admirable power of God hath lately brought them vnder your maiesty: whereof the true and onely cause is the purity and truth of Christian religion: the which God of his especial grace hath miraculously planted in your realmes, and since continued in you, causing you to be borne the lawfull and vndoubted heire of these three auncient Imperiall Crowns of the west, to raigne Christianly, peaceably

ably and happily as vndoubtedly you shall, seeing that God hath indued and beautified you with learning in aboundance, and so great wisdome, as I may iustly say these vertues surpasse the greatnes of your royall maiesty.

If we examine the order of Histories, we shall obserue, that this most happy vnion of English and Scottish vnder one King, hath beene long before foreseene by the diuine prouidence, to be finally effected in our age by the establishment of the ancient Christian religion in your hands, and the abolishion of the new religion of *Arrius*, *Nestorius*, and *Eutichius* brought in by the Stratagems of the olde serpent, the spirite of errour and darkenesse through the ministry of Popes, who since sixe hundred yeeres, vnder the name of Christianity, haue built vp againe this pagan idolatry, hauing changed the Bishops and pastors of the Church into worldly power, vsurping vpon the Kings of the Westerne Empire, in whose soules (through superstition and ignorance of the Christian truth) they haue planted a more insupportable tyrannye, then that which auncient Rome had conquered by force of armes.

The great God of armies hath (in your Maiesties person) begun this happy vnion and concord betwixt two nations, which had for so many ages beene in cruell and bloudy warres, that

you might imploye the valour of their armes for the deliuery of his church, from the barbarous tyranny wherewith shee hath beene long oppressed by Popes. And as *Constantine* the great, the protector and restorer of the auncient Christian Church, was borne in great *Brittaine*, and there beganne his Empire, obtayning afterwardes admirable victories against fowre Romaine Tyrantes persecutors of the Church of God, by meanes whereof he did abolish Gentilisme, and planted Christian Religion at Rome and throughout the Empire. In like sorte the same God hath raised your Maiestie to the height of greatnesse, to be successor vnto *Constantine* in the saide Realmes, and to chase out of the same Rome the idolatry and abhomination of the Gentiles, the which Sathan hath sence brought in vnder the name of Christ, which is the true meanes to purchase you the iust title of protector and defender of the faith and restorer of Christianitie. And as God by that marriage of *Henrie* the seauenth with *Elizabeth* his wife made the Vnion of the houses of *Lancaster* and *Yorke*, who had a long time beene in bloudye warres, and by the marriage of *Iames* the fourth King of *Scotland* with *Margueritte* the eldest daughter of the sayde *Henrie* the seauenth your great graundfather, the coniunction of the crownes of *England* and *Scotland* within these hun-

hundred yeares: So wee hope that the same God will imploye this admirable Vnion vnder your commaunde to vnite the Christian and vniuersall Church vnder one spirituall royalty, which is the worshipp of one God, and to abolish idolatry, which hath in a maner swallowed vp and deuoured the true Church.

My intention is to represent in briefe vnto your Maiesty and to all Christians desirous of eternall health, the infinite graces & benifits which God hath powred vpon your Ilands, in the planting & maintaining the preaching of his Gospell, that it may plainely appeare, that neither the deceased Queene *Elizabeth* of happy memory, nor your Maiesty haue established any new religion in your Ilands, but banished the new, being polluted and defiled with errours and false worshippes of the *Gentiles*, *Arians*, *Nestorians*, and *Eutichians*, & that the Religion which dooth now flourish in your Realmes, is the same which soone after the death of our Sauiour was preached and receaued by the Kings your predecessours, and by the people of your Realmes.

Theodoret a Greeke bishop and one of the most ancient of the Church in his bookes *de curatione Grecarum affectionum, serman 9. de legibus*, makes a goodly comparison betwixt the power of the Romaine Empire, and their Lawes, & the Empire of Iesus Christ, and of his Lawe receiued

throughout the worlde. He saieth, the *Romaines* could neuer make the *Persians* and *Parthians* of the East subiect to their lawes, nor towardes the North, the *Cimbrians*, *Danes*, nor the people of *Brittaine*. But the power of Iesus Christ hath beene greater, for (saieth he) our fisherman that is Saint *Peter*, and our maker of tents, which is Saint *Paul*, haue made the British people subiect to the lawes of Christ, the which would not obey the Romaine lawes, so as antiquitie doth testifie that the Apostles haue preached in our Ilands. *Metaphrastes* (cited by the Cardinall *Baronius*) sayeth that Saint *Peter* came thether. *Ioseph* of *Arimathie*, and *Simon Zelotes* came likewise, as Histories do teach vs. This seede of the Gospell in your Ilands tooke such increase, as King *Lucius* and all his subiects, about the yeere 180. did publikely receiue the Christian religion.

Baleus ex Gilda et alijs script. Anglis. Niceph. l. 2. c 4

And indeede the *Chronographers* haue noted that about the yeare of our Lord 180. *Brittaine* was the first part of the world which did publiquely receiue the fayth of Christ, for *Lucius* King of *Brittaine* did in those dayes depose the Priests of the Gentiles, and did substitute in their places Bishoppes and Christian pastors, hee banished Gentilisme out of his countrie, which hapned not in any part of the worlde, vntil the time of *Constantine* the great. *Tertullian*, and *Origen* who lined about the same time testifie, that the coun-

Plat. in vit. Theleſph.

tries of *Brittaine* beeing inaccessible for the *Romaines* were subiect vnto Christ. The Bishops of this Iland were at the councell of *Nice*, held vnder *Constantine* the great, three hundred yeares after Christ, which is the first period of Christianisme, during the which the Christians did suffer twelue most cruell persecutions vnder the tyrannie of Paganisme and the Idolatrie of olde *Rome*.

We well wot that during the three first Periods of Christianitie, whereof eyther conteynes three hundred yeares, the true and onely worshippe of one God, which hath beene planted since the Apostles time in your Ilands, hath beene continued there during the said time, and yet the Christians, which liued in those ages (no not the *Romaines*) did euer allowe (in the publique vse of the seruice of the Church,) of the worship of the host in the Romish masse, nor of the pretended woode of the very crosse, nor of the Images of Iesus Christ, or his sepulcher seated neare to Mount *Caluarie*, all which are worshiped in the new Romish Church as God himselfe, which worships are abhominations of the *Gentils*, *Arriens* & *Nestoriens*, which bring with it the shipwracke of eternall health.

The Christians which liued during the first Period of the three hundred yeares of Christianitie, did inuiolably keepe the first commaunde-

ment: *Thou shalt haue no other Gods against my face, or before mee*, which the *Thargum* of the *Caldeans* hath interpreted, *besides mee, or any other then mee.* The *Greeke* translation saith, *other Gods besides me.* *Athanasius* interpreting this commaundement sayth, *Hee hath not forbidden them to haue other Gods, for that there were other Gods, but least any one falling from the true God, should make him a God of that which is not, like to those Gods which the Poets and writers make mention of, which haue but the name of God and not the effect.* And the same Authour sayeth, *If reason and the esteeme we houlde of God doth make vs beleeue that hee may bee in all places, and that nothing of all that which God hath vnder him is God, and that all things are vnder his power, why doe not they which make a creature God, see, that it is out of the definition attributed vnto God.*

Athanas. Oret. cont. gentes. tom. 1. pag. 34.

Theodoret vppon the same commaundement saith, that the *Arrians* offend against it, and the true Christians obserue it: They doe not allowe any thing to be held or worshiped for God, but the deuine nature: but those which follow the error of *Arrius* and *Eunomius*, sinne directly against the deuine law, for they confesse the onely Sonne of God, but they maintaine that he was created and is deuided from the deuine substance. God hauing sayde, *Thou shalt haue no other Gods but me*, doubtlesse these men bring in another God.

By these authorities we do inferre, that the Romains which worship the host in the Masse, breake this commaundement, for they agree, that it is no part of the deuine nature, but of the substance and nature of Iesus Christs humanitie, who is worshiped according to his diuinitie, and not after his humanitie, according to the auncient simboles of the Church. The Christian faith then hath for a firme and onely foundation the worship of one God, according to this first commaundement, and the worship of any thing created by God, which is vnder him, ought not to be receiued in the Christian religion, but the onely deuine nature of the Father, Sonne, and holy Ghost, ought to be worshiped and called on in Triple vnitie, without the which nothing ought to be worshiped, without manifest impietie and idolatrie.

The same *Theodoret* interpreting this commandement, saieth, *Serm. 2.* God the maker of all things in the beginning of the law which he gaue vnto *Moses*, cõmaunded him to worship one God. *I am* (saith he) *the Lord thy God, which brought thee out of the land of Egypt*, & whẽ he hath put *Moses* in mind of his late benefits, he exhorts him to persist in the seruice of god, not to deuide his worship but to cleaue onely vnto God, *Thou shalt not* (saith he) *haue any other Gods but me.* The which doth teach vs that those of the Romish corruptiõ haue brought in strange Gods, for that they haue deuided the

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adoration and detestation betwixt God and his creatures, making three degrees. The first they call *Latria*, which they attribute to God and to the *Host* in the Masse equally. The second *Hyperdulia*, which they yeelde to the blessed virgin. And the third *Dulia*, attributed to their other *Saints* and to their images and reliques, abusing with too grosse an ignorance the signification of these *Greeke* wordes, for *Deulia* signifies a greater service then *Latria*. And we learne that in this place *Theodoret* calles the seruice and adoration of God, by the name of *Deulia*, and so doe *Athanasius* and *Chrisostome*. And Saint *Augustine* who hath brought in this distinction, attributes both vnto God onely. *In his 84. Questions upon Exod.*

Iustin Martir who liued vnder *Antonius Pius* in the second age of this period of Christianity, shewes plainely that the Christians did not allow of the worship of any thing inferiour to the *Deity*, and saieth that Iesus Christ had so taught them: for speaking to the Emperour in his Apologie for the Christians of his time, hee writes thus. That God onely is to be worshipped, for so Christ doth teach the greatest commandement is, *thou shalt worshippe the Lorde thy God, and him onely shalt thou honour with all thy heart and all thy strength, the Lorde God which hath created thee.* And a little after he saith, we worship

God

God onely, in other things we willingly ſerue you, for that we do acknowledge you for Kings and Princes of men, and we pray vnto God that he will giue you wiſedome equall to your royall power. So as the Chriſtians in matters of religion did not yeeld any worſhip to things created, neither did they deuide the worſhip betwixt God & his creatures, as the Romiſh Church doth.

Many Chriſtians of the ſame time, were ſo exact obſeruers of the onely worſhippe of God, as they would not reuerence the Roman Emperors, as the ſouldiers did in ciuil cauſes, for *Theophilus* to *Apoſtolicus* the ſixt Biſhop of *Antioche*, who liued in the yeare of our Lord 173. when as *Lucius* was King of great *Brittaine*, ſaith I ſhall honor the Emperour more in praying for him, then in worſhipping him, for it is not lawfull to worſhip any but God onely.

The Chriſtians of theſe three firſt ages, had no Alters, no Images, nor any materiall croſſes of golde, ſiluer, wood, or ſtone, for *Clemens Alexandrinus* who was neere the Apoſtles time ſaith. Wee Chriſtians are expreſſlye forbidden to vſe any arte of deceite (for ſo hee calleth painting and making of Images) Thou ſhalt not (ſaith the Prophet *Moſes*) make the likeneſſe of any thing that is in heauen aboue, or on the earth beneath. And the ſame author *Strom. Lib. 5. Pythagoras* (ſaith he) forbids the wearing of rings, nor to ingraue *In Parenetico.*

in them the images and figures of Gods, as *Moſes* had long before forbidden, and that we muſt not make any Image, be it grauen, molten, counterfeite or painted, that wee ſhould not bee carryed away with ſenſible things, but ſhould paſſe vnto thoſe thinges which are comprehended by vnderſtanding, And ſoone after he ſaith, To honour the eſſence by the knowledge of a materiall thing, is to contemne it.

The Doctrine of the Romiſh Church dooth herein directly oppugne the Doctrine of Chriſtian antiquitye, making a new God of the hoſt of the new Maſſe, giuing it the name of God, worſhipping it as God, and yet their doctors confeſſe that it is made and created by the wordes of conſecration.

It is therefore euident that they haue brought into the Church a God created, which is not contayned in the definition of God, before mentioned by Saint *Athanaſius*, for the hoaſt of the Maſſe is not euerye where, which is the property of God onelye, neither dooth it containe all things vnder his power: but contrarywiſe the Counſell of *Trent* ſaith in expreſſe wordes, that Ieſus Chriſt God and man is contained vnder the viſible ſignes of Bread, of Wine, which is quite contrarye to the diuine nature, which containes all things in it, and

and is not contained in anye thing. The God therefore of the Romish Masse, is a God created which hath a beginning and ending, and is contained in the visible forme of Breade and Wine, and containes not in it all things created; so as the worshippers of this God of the Masse, doe worshippe a newe and strange God, contrarye to the first commaundement.

If the *Arrians* (as *Theodoret* saith) haue Broken this first commaundement, for that they taught that Iesus Christ according to his deity was a creature, and yet he was God, with greater reason the Romaines transgresse the same commaundement, confessing that the pretended deitie of the hoast of the Masse, is a deitie purchased by the consecration, and not by the eternall deity, without beginning and without ending. And the same *Theodoret* writing against the Greekes in the foresaide passage, teacheth vs, that by the commaundement which saith, *Thou shalt haue no other Gods but mee*, that *Moses* forbiddes to make anye deuision of the deuine worshippe, but to giue all to God onelye. The Romaines who haue made three degrees of worshipping, cannot denie but they haue broken this first commaundement, and brought in a multitude of Gods, making as manye Gods as they saye Masses: So as

their pluralitie of Gods becomes infinite, and surpasseth the multitude of the *Paynims* Gods. *Minutius Felix*, *Tertulian*, *Origen*, and *Arnobius*, vvho liued in the third age of this first Periode of Christianisme, testifie that the *Gentiles* accused the Christians, for that they had neither Temples, Altars, Images, nor visible or Materiall Sacrifices, and that they did hide from sight, that which they did worshippe. *Cecilius* a Pagan Oratour, disputing against *Octauius* a Christian, as *Minutius* doth reporte, obiected to the Christians: *Why haue they no Alters, no Temples, no knowne Images.* They did blazon our Christians in the vvorshiping of the Crosse, vvhich they sayd they deserued, taking the Crosse for a punishment. To whom *Octauius* aunsweres for the Christians. *We neither worshippe nor desire Crosses, but you who haue consecrated Gods of Wood, worshiping Crosses of Wood, as peeces of your Gods.* Whereby it appeares that the auncient Christians in the pureneſſe of Christian religion did neither worship crosses of Gold, Siluer, Stone or Wood, as these doe of the Romish religion. How should they I pray you worshippe them, seing they had them not? & which is more, would not haue them? But the Church of *Rome* doth quite contrarie, running after Gods of Gold and Siluer, made (as the *Psalmes* saieth) by mans hand.

In regarde of that which the *Gentiles* did obiect

vnto

vnto the Christians, that they did hide, and not shew forth what they did worship. *Octauius* answeres for the Christians. *Doe you thinke that we doe hide what we do worship, although we haue neither Temples, nor Aulters? for what Image shall I make of God? If thou hast thy right sences, thou shalt finde that man is the true Image of God.* And a little after he saith: *But the God whom we worship, we neither shewe nor see.* If the auncient Christians had beene like vnto the Romish Christians of this age, the Gentiles could not haue obiected, that they had neither Aultars nor Images: for in truth they haue more Aulters and Images then the Gentiles had. Neither should they haue obiected vnto the Christiãs, that they concealed what they worshipped, for the Romains shew in the eleuation of the Host, the God which they worship, & cause the people to worship it, the which they not onely shewe in Temples, but also in the streetes, and in generall processions, and other solemnities, they shew forth what they worship, against the vse of the first Christians.

Tertulian in his booke of Idolatrie, confutes with many reasons, the making of all sortes of Images, to roote out all matter of Idolatrie; and after he had cited the second commaundement, whereby it is defended to make the likenesse of anie thing that is in heauen or earth, hee saith, *It is forbidden throughout all the worlde, for the seruants*

of God to vse such making of Images, seeing that Enoch *had foretoulde that the Diuell or the Angels of darkenesse should turne all the Elements into Idolatrie, and all that is conteyned in Heauen and Earth, that all these things might bee consecrated for God against God himselfe. And so many errour doth worshippe all things except the Creator of all things. Their Images were Idols, and the consecration of Images is Idolatrie. And whatsoeuer Idolatrie commits, must necessarily be attributed to the maker of the Idol.*

That which *Origen* speaketh vpon the Epistle to the *Romaines*, is to be considered, to make Christians wholy to reiect Idolatrie: For after that he hath refuted the Errours of the *Gentiles*, in that they might know God by the visible Ellementes, yet they had fallen to the worshippe of the visible Images of Creatures, concluding thus: *To the ende that in fewe wordes wee may speake the truth, wee houlde it an abhominable impietie to worshippe any thing, except the Father, Sonne, and holy Ghost.*

And a little after hee saith, *They wrong themselues that serue Images, and worshippe the Creature leauing the Creator: But we Christians which worship and adore the Father, Sonne, and holy Ghost onely, and no other Creature, as wee doe not erre in the diuine worshippe, so doe wee not offend in our actions and conuersation.* It is most certaine that the Host offred

vp in the *Romaine Lyturgie*, is not consubstantiall with the Father, Son, & holy Ghost, & much lesse vnited in consubstantialitie with the Trinitie, as it is well noted in the sermon *de Cœna Domini*, inserted among the workes of *Cyprian* who liued in the third age, where it is saide. *That the diuine essence is infused in the visible Sacrament after an vnspeakable manner, that there might bee more deuotion and reuerence giuen to the Sacraments, and a more holy accesse to the truth of him, of whose bodie they bee Sacraments, and to the participating of the spirite, not to the consubstantialitie of Christ, but to this brotherly and indiuisible vnitie: for the Sonne onely is consubstantiall with the Father, the substance of the Trinitie may not bee deuided, our coniunction, and that of Christ doth not confounde the persons, nor vnite the substances, but doth onely consociate the affections, and binde the willes.* If in the person of Iesus Christ, consisting of three natures in one person, worshiped with one onely worshippe: the deuine nature had beene onely infused in the humanitie of Iesus Christ after his birth, as *Nestorius* did teach, and not vnited personally in the virgins wombe.

Cyrillus and the other *Orthodoxes* did rightly mainetaine agaynst him, that to worshippe one Christ carrying God in him, had beene an *Antropolatrie* or Pagan Idolatrie. With greater reason the infusion of the Diuinitie in the

Sacrament and in the elements of Breade and Wine, cannot attribute vnto it the dignity to bee worshipped as God himselfe, for (as that text doth teach vs) this infusion which is made in the sacrament is not consubstantiall with the deity of the Sonne of God, the which is onely consubstantiall with the father and the holy spirite, for that it dooth affect a most straight and mutuall coniunction betwixt God and vs. Saint *Iohn* in his seuenteenth Chapter speaketh of this coniunction and vnion, where our Sauiour prayes to his father for all those that shall beleeue in him. *That all may be one, as thou O father art in me, and I in thee, that they may be one in vs.* If this vnion should make that sacrament of the Lords supper to be worshipped, then those which are vnited in Christ, and by him in God the father, should worship one another, for our Sauiour saith in the sixt of Saint *Iohn*. *Hee that eates my flesh and drinks my bloud, remaines in me & I in him.* That we might know (saith *Cypriã*) *that our abiding in him is a true eating, and the drinking an incorporation, with a duty of obedience, ioyning of willes and vnitie of affections.* The eating therefore is a certaine greedinesse in vs, and a desire to remaine for euer in Christ.

We learne by these authorities, that euen as Christs abyding in vs by our eating of the sacrament, makes vs not capable of worship, for that by this coniunction wee are not personally vnited

with the deity of Ieſus Chriſt, In like ſort the infuſion of the deuine eſſence in the ſacramentes, whereof Saint *Cyprian* ſpeakes, makes not the ſacrament to be worſhipped, if it were ſo, the ſaid adoration were in idolatrye like that of *Neſtorius*, who worſhipped man carrying God in him, as is ſaid before.

We may therfore ſay with good reaſon againſt thoſe that worſhip the creatures, and the images of Ieſus Chriſt, his ſepulcher, and the wood of the croſſe, that which *Origen* ſpeaketh againſt the Gentiles of his time. *God is the vertue which gouernes all things, and the diuinitye which filleth all things, making themſelues thereby inexcuſable, that whereas God hath giuen them the grace to know him yet haue they not honoured him as they ought, neither haue they giuen him due thankes, but haue ſought in the vanity of their owne imaginations the images of God.* As thoſe of the Romiſh Church doe in the Maſſe, for in their hoaſt they make figures and images. They haue loſt in themſelues the Image of God: they which vanted to haue the ſpirite of wiſedome, are fallen into the obſcure darkeneſſe of ignorance. For what is there more abhominable thē to turne the glory of God to the corporall and corruptible image of mans nature? the which is done at this preſent throughout all the Romiſh Church as it is ſaide. So as they haue conuerted God the Creatour of all

things, into a corporall and corruptible forme, whome they thought to worship vnder those visible formes, wee will therefore conclude our discourse of the proofe of the true and onely adoration of God, obserued throughout all the habitable world, during the first periode of three hundred yeares, with the testimonye of *Arnobius*, writing against the Gentiles obiecting to the Christians, that they would not worshippe any but the first, and the greatest of all the Gods, and not the inferiour Gods, according to the manner in those dayes, to whome hee aunswereth saying. *And wee may say in that which concernes the worshippe and honour of the diuinity, that it sufficeth vs to haue one onelye God, God I saye the father of all things, who hath created and gouerneth all things. In worshipping of him wee worshippe all that we ought to worshippe, when wee honour him, wee honour in him that which hee requires at our handes, what the ducty of worshippe dooth exact, that we performe by our worshippe. For seeing wee holde the chiefe of all diuinitye, of whome all diuine thinges depend, wee thinke it superfluous to seeke to priuate persons.* And a little after hee saithe: *As in earthlye kingdomes wee are not constrained to worshippe and honour euerye priuate man of the Kings house, but in the honour wee doe vnto Kings, those which belong vnto them are secretly honored with them.* So the Chri-

Christians of that perfect age, did not worshippe nor call vpon any thing vnder God, as the Romanistes of our age doe, which worship the blessed virgin, the Angelles *Michael* and *Gabriel*, Saint *Iohn Baptist*, the Apostles and Martyrs, their reliques, Sepulchers and Images. So as it is most apparent that the Religion planted at this present in the Ilandes of great *Brittaine* is the true auncient Religion, and the only worship of one God, incommunicable to the Creatures, the which hath continued during the first periode of the three hundred yeares of Christianity. So as it is a meere slander what the aduersaries of the trueth saye, that your Maiestye hath banished the true auncient Christian Religion out of your Realmes, to plant a newe Religion, pretended to bee begunne by *Martin Luther*, *John Caluin*, and other great Personages in the puritye of the true Christian Doctrine.

But contrarywise it is an immortall glorye which shall increase in your raigne, and continue to posterity, seeing that your Maiesty is the author of the restoring of the true Christian religion in your realmes, having restored it I saye to that beauty and sincerity, as it was in oulde time planted by *Lucius* your fore-runner, the first Christian King of great *Brittayne*, who be-

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became so affectionate and zealous of the aduancement and propagation of the trueth, and so great an enemie to Idolatrie and the worship of Creatures and visible formes, that of a King he became a Preacher (as some Histories say). And as during the persecutiō of the Christians vnder *Diocleſian* and *Maxentius* which were the most bloudie of all, God vsed your Ilands and kingdomes as a refuge for the true Christians which fled from the saide persecutions; Euen so the same God hath made your most happie raigne to be a safe harbour for the Christians of our age, who haue been forced to abandon houses, goods, and inheritances, rather then to bow to the Romish worship.

God the protector of his true Church hath continued his admirable graces ouer your Ilands in the second Period of Christianisme, the which begun with the most happie Empire of *Conſtantius Chlorus*: for during the last persecution, God rayſed vp this wise and warlike Emperour in the westerne parts of Europe, in the which *England*, *Scotland*, and *Ireland*, are conteyned, where the saide Emperor tooke to wife *Hellen*, borne in your said realmes, who receiued into his protection all the Christians which fled from other prouinces to auoyde the cruell persecution which was made against them by his other associates in the Empire. Sir, we must here obserue a notable pollicie of this wise Emperour, to trie the fidelitie of his ser-

Euſeb. in vita Conſtan.

ſeruants and miniſters in the gouernment of his Empire, which will much auaile for the preſeruation of your royall eſtate. He did publiſh a fayned edict, commaunding all the ſubiects of his Empire to ſacrifice to the falſe Gods, and whoſoeuer ſhould refuſe ſo to doe, to departe out of his armies and Empire. This proclamation beeing made a great number of Chriſtians, did ſacrifice vnto the falſe Gods, to preſerue their eſtates, dignities, and goods: but the true Chriſtians deſired rather to leaue all, then to ſerue them, whereupon the Emperour diſcouered himſelfe preſently, and diſcharged all ſuch as had worſhiped theſe falſe Gods: ſaying, *How can they be faithful vnto the Emperour, that are faithleſſe vnto God?* And as for the true Chriſtians which had left all, hee called them home and made them guardiens both of his perſon and eſtate, as *Euſebius* ſaith. I deſire not your Maieſtie ſhould make ſuch counterfeite proclamations, but that the ſame God which hath made you ſucceſſor to *Conſtantius Chlorus*, will giue you the grace to make ſuch an election of your ſubiects, as in your moſt important affaires you admit not any but ſuch as are knowne to be well grounded in the true Chriſtian religion. For euen as a modeſt woman ought not onely to be chaſt, but free from all ſuſpition, euen ſo thoſe which are imployed in the affaires of true Chriſtian Princes, (as your Maieſtie is) ſhould be

Idem in Conſtant.

free from all ſuſpition of falſe religion. The ſaid *Conſtantius* died at Yorke in England, after that hee had inſtituted *Conſtantine* the great his ſonne, the which was an other eſpeciall grace which God hath poured vppon your realmes. And euen as vnder King *Lucius*, It was the firſt part of the world, which did baniſh the Pagan Idolatrie, euen ſo God hath raiſed out of the ſame Iland, the ſaid *Conſtantine* the great, who expelled the ſame Romiſh Idolatry out of all the other Prouinces of the habitable world, whereof your Maieſtie hath a familiar example to imitate in this reſtorer of the Chriſtian religion.

This great *Conſtantine* your predeceſſor and countriman, in the beginning of his Empire, *Hee ſtudied what God he ſhould chooſe*, as the ſame *Euſebius* ſaith, *that his Father had condemned the Error of Idolatrie, and all his life had worſhiped one onely God, the protecter & guardien of the Empire, the free giuer of all good.*

Vppon this reſolution he made choiſe of the true God to ſerue, beleeuing that the onely cauſe of Kings and Emperours felicitie, proceeded from him alone, as the ſame Authour ſaith. *He worſhiped the ſame God that is aboue all things.* And in his ordinarie praiers, *being alone he ſpake to God alone.*

Whereby it appeareth that the religion which your Maieſtie hath eſtabliſhed in your realmes, is

conformable to that of your predeceſſour *Conſtantine*, who worſhiped (as I haue ſaide) but one onely God, the Creator of all things, and not the Croſſe and Images of Ieſus Chriſt. In his ordinarie praiers hee did not call vppon the bleſſed *Virgin*, Saint *Peter*, Saint *Paul*, nor the other Apoſtles and Martires, neyther haue we read that he did conſecrate his Empire to Saint *Andrew* or Saint *George*, as ſome of your predeceſſors in the time of Error and blindeneſſe. *But did dedicate his houſe and familie to one King that is God onely.* God was his onely patron, *who recompenſed him with all good things, and made him Lord and Conquerour ouer all other Princes.* He commaunded all his armie to call vppon one God, as the giuer of victories, he appointed that in their praiers, *they ſhould lift vp their handes to heauen, and the eyes of their vnderſtanding to the moſt high king of Heauen:* Hee alſo taught them the forme of praying to God as followeth. *Wee confeſſe thee to be the onely God, wee acknowledge thee to be the onely King, wee call vppon thee to aide vs* (they did not inuoke the virgin *Marie*) *by thee wee obtayne victorie ouer our enemies, wee giue thee thankes for the benefites wee receiue in this preſent life, hoping for future things by thy meanes: wee crye vnto thee with all humilitie that it would pleaſe thee to make our Emperour* Conſtantine *victorious, and preſerue his Godly Children in long life and happie health.* *Euſeb. ibid.*

They did not call vpon the Angelles *Michael* and *Gabriel* to giue them victory.

Hereby we see that it is a false and slaundrous thing, which the aduersaries of the trueth impute to your Maiesty to haue left the auncient profession of your predecessors, and to haue planted a new religion, begunne by *Martin Luther*, *Iohn Caluin* and other most learned men, whom God hath stirred vp in our age to abolish the false Romish worshippe, as hath beene sufficiently prooued to your Maiesty in the discources of the first periode of the first three hundred yeeres. And to shew that the onelye worshippe of the Creatour, without mingling the adoration of the Creatures, continued vnto this second periode of three hundred yeares in your Iland, I will content my selfe with the saying of *Sedulius Scotus Hibernensis*, who lyued in the fist age, in these wordes which hee hath drawne out of *Origen*, which I haue before cited. *It is a sinne of impietye to worshippe anye other but the Father Sonne and holye Ghost*. Whereunto Saint *Augustine* speakes very fitly saying. *Know that the Christians*, (whereof there is a Church in your Towne) *Worshippe not anye dead thing, neyther anye thing that hath beene made by God, but God onelye is worshipped, who hath made and created all things.*

Sedulius in cap. 1. epist ad Rom.

Aug. epist. 45. ad Max grammat. tom. 2.

Our aduersaries dare not affirme that the hoast

in the Masse is one of the three persons of the Trinity, as we haue saide, which were a greater heresie then that of *Arrius*, who sayde that the Sonne of God was a Creature, hauing a beginning, beeing not the Sonne of God from all eternitye. All their Doctors teach that it is made and created by the pronountiation of the wordes of Iesus Christ, taking his beginning by the consecration; whereby we inferre that they are worshippers of visible formes, and therfore Idolaters in worshipping it, seeing it is no eternall creature, nor consubstantiall with God the Father: For *Athanasius, Theodoret, Cyrillus* and all the ancient Fathers, booth Greeke and Latine of the second periode of three hundred yeares of Christianity, teach, that if the Sonne of God had beene created or had had any beginning, that he had not beene worshipped; for *that the Creature dooth not worshippe the Creature, God onely is to be worshipped, if the Sonne had beene a creature he had not beene worshipped, God forbidde we should worshippe the Creature, this madnesse fittes best with the* Pagans, *and* Arrians. And in another place hee saithe, that the Christians worshippe not the body of Iesus Christ deuided from the deity. Neither when wee worshippe the worde (saith hee) doe we seperate the worde from the flesh, but knowing that the worde hath beene made flesh, acknowledge that which is in the flesh,

Athã. cont. Arr. orat. 3 et epist. ad Epbes.

flesh, to bee God. And a little after speaking of the Leaper he saith. *Hee worshipped the Lord in his body, and did acknowledge him for God.* And the same *Athanasius* teacheth vs, that the bodye of our Lorde is not consubstantiall with the Father, and therefore not to bee worshipped alone: with greater reason the hoast, which cannot bee saide consubstantiall with the Father, is not to bee worshipped. For if the deitye of Iesus Christ had not beene consubstantiall with the Father, and without beginning as the Father is, it had not beene lawfull to worshippe him. And this SIAI hath beene represented vnto you in the first periode, the which I repeate heere to shew the continuance of the worship of one onely God.

It is therefore manyfest that the Christians of this second periode ending in the sixe hundred yeare of Christianity, did beleeue that it was a Pagan Idolatry to worshippe any Creature which had a beginning, restraining all adoration but to the Trinitye alone, worshipping nothing vnderneath it, the which is comprehended by *Gregorye Nazianzene* in few words, where he saith that we must worshippe nothing aboue or beneath the Trinity. For saith hee, it is impossible to worshippe any thing aboue God; and to worshippe anye thing vnderneath God is meere impietye. Let

Orat. 3. pro pace.

vs adde heereunto what *Theodoret* saith, (who liued in the fift age) touching the adoration of the Sacrament of the Lordes supper, for that the Romains corrupting his writings, attribute vnto him the worship of the Simbols of the body & bloud of our Lord Iesus Christ, which he neuer dreampt of, for besides that which wee haue before alledged that hee condemned the *Arrians*, for that they worshipped the deity, which they sayde was created, Hee saith in the fifty fiue question vppon *Genesis*, that God did allowe to eare the flesh of beastes, to restraine the people from worshipping of them, foreseeing that men should fall into that blindenesse and superstition as they should worshippe beastes, as wee reade of the worshippe of the Golden Calfe like vnto the *Egyptians*, where *Theodoret* concludes, that it is a meere madnesse to worshippe that which wee eate. So as according vnto *Theodoret* the priests should bee madde to worshippe that which they eate. *Athanasius* against the *Arrians* teacheth, that the deity is not to be eaten, and yet the Romaines maintaine that their hoast is God himselfe and they sinne that they eate that which is present in the hoast, which in effect is to make the deity edible.

Our Sauiour before he left this world, would leaue vnto all men that should beleeue in him a perpetual comemoration of his true incarnation

and passion, to the end this memoriall should bee, as it were a Simbole of the presence of his humaine nature here on earth. He might as well after the manner of the Greekes and Romaines, haue left his portraite liuely drawne, to serue for a representation and commemoration vnto such as should beleeue in him, yea they should make infinite numbers of pictures, like vnto the starres of heauen, to be in all assemblies of Christians, and to shewe that he had put on a bodie like vnto those pictures: but he who knewe the spirite of man commonly inclined to Idolatrie, would not leaue his representation in the figure of a man, to take from him all subiect of Idolatrie, but hee chose rather to institute the Simboles in the Elements of bread and wine, wherewith his humaine nature was nourished, as ours is now, the which is nourished dayly, when there is no reason to worship them seeing we doe eate them, as *Theodoret* saith, & yet the spirit of darkenes, hauing in the olde time induced men to eate the beasts, and then to worshippe their Images, hath since found meanes to pull from the Church the firme breade in the Communion, bringing in *a kinde of wafer, which cannot properly bee called breade, beeing so thinne, on the which are printed the Images of Iesus Christ*, the which they haue since worshiped, whereas it was instituted onely to be eaten in remembrance that Iesus Christ had

Expositor ordin. in Rom.

Casand. in Litur.

Honor. in Gemma a-nimæ.

had a humane bodie, nouriſhed like vnto ours, to continue betwixt him and vs the communication of this incarnation, by the Elements wherewith we are all nouriſhed.

This onely adoration of one God, hauing continued the ſixe firſt ages after our Sauiour. *Gregorie* the firſt Biſhoppe of Rome brought in the inuocation of deade men in the beginning of the ſeauenth age, with many other ſuperſtitions: yet did he neuer teach that we muſt worſhippe the Images of Ieſus Chriſt, as Chriſt himſelfe, as *Thomas Aquinas* and other Romiſh Doctors do teach vs, neither did he teach that we ſhould worſhippe the conſecrated Hoſt as God, but contrariwiſe writing to *Serenus* Biſhoppe of *Marſeilles*, he commandes him in expreſſe wordes, that he reſtraine the people from the worſhip of Images, *and that the people ſhould proſtrate themſelues with all humiliatie in the worſhip of the onely Almightie and holy Trinitie*: So as the Romiſh doctrine of the laſt ages, is directly contrarie to that of the firſt ſix ages after our Sauiour.

And yet this Pope commaunded them to hold Images in their Churches, yet not to worſhippe them, but to ſerue as a commemoration vnto the people of the Hiſtories of the Bible onely, but to what end ſerued this? It was as much as if they ſhould forbid one to be drunke who is naturally inclined thereunto, & yet command him to lodge

in a Tauerne and to confort himſelfe with drunkards, or like to him that ſhould cõmaund a young man in the heate of his youth, giuen to licentiouſneſſe, to abſtaine from it, and yet to lodge in a brothell houſe. Mans nature is as much or more inclined to Idolatrie, then to drunkenneſſe or luxurie: & therefore the deuine prouidence knowing this imperfection in man, would take from him all ſubiect of Idolatrie. *Theodoret Serm. 7. de cur. Grec. affect.* ſaith, That the wicked ſpirit to deceiue ignorant men, inuented the Arte of painting, grauing, and other workemen to forge Images and pictures to ſerue for matter of Idolatrie: and that they haue not onely filled the Temple with Images, but alſo the market places, ſtreetes, and publique places, yea euen rich mens houſes: the which we ſee practiſed at this day in the Temples, markets, ſtreets and houſes of our aduerſaries. *Arnobius* in the ſixt booke againſt the Gentiles ſaith, that they tooke the ſame pretext for the vſe of Images in their Churches. *To ſerue the ignorant and vnruly people*, whom they made to worſhip them, giuing them venerable formes, to the end ſaith he, *they ſhould beleeue there were ſome vertue in their brightneſſe, which did not onely dazle their eyes, but ſtroke a terrour in their hartes by the brightneſſe of their reſplendent light.*

Wee are to obſerue the ſpeciall grace which God (continuing his worke) hath ſhewed to the

Ilands

Ilands of great Britaine, in the beginning of this ſeauenth age: for *Gregorie* the firſt, hauing ſent *Auguſtine* the young, into the ſame Iland, to plant many ſuperſtitions, with the inuocation of Saints, neither he nor his doctrine were receiued, but the miſerie was, that ſoone after the death of *Gregorie*, the worſhipping of Images did ſo encreaſe, as it was the cauſe of many troubles betwixt the Weſt and the Eaſt, as we ſhall ſhew hereafter.

In the ſeauenth, eight, and ninth ages, making the third Period of Chriſtianiſme, the Hebrewe, Greeke, & Latine tongues were almoſt rooted out in the Weſterne parts of Europe, through the inundation of *Barbarians*, which did teare in peeces the Romain Empire, with the true diuinity: wherby we obſerue that euen as the true religion began with the ſaid Empire, and ſo encreaſed: euen ſo the Empire decaying, the ſinceritie of Chriſtian religion was almoſt aboliſhed, and declined ſo by their deuiſions in the Weſt, that Sathan working the miſtery of iniquitie in the harts of the Eaſterne Biſhoppes, made them to haue no reſpect to the purity of antiquity, bringing in a new worſhip of the Creatures, of the Croſſe, and of the Images of Ieſus Chriſt, the Apoſtles and Martires, an Idolatrie meerely Pagan.

We reade in the actes of the ſecond Councell of *Nice*, printed both in Greeke & Latine in *Paris*, that the ſaid Councell did decree, that we muſt

esteeme the image of Iesus Christ, as Iesus Christ himselfe & that as the person of Iesus Christ is distinguished from that of the father in *hipostasis*, and vnited in substance: euen so his image should differ from him in substance and be vnited in person, the which is an intollerable blasphemy, and as great as the heresies of *Arrius* and *Nestorius*: for that were to make a God of a materiall thing or made by hand, and to worshippe it as God, as the Gentiles did worshippe the workemanshippe of man.

At that same time God raised vp in the Iland of great *Brittaine*, that venerable *Beda*, who taught the Hebrew, Caldee, Greeke, and Latine tongues, Diuinity and Philosophy, out of whose Schoole came *Iohannes Scotus*, and *Alcuinus*, who planted learning and the sciences in the Citty of Paris, & was afterwards spread oueral *Europe*. This *Iohannes Scotus* was Schoolemaister to the Emperor *Charlemagne*, who withstood the idolatry of the Eastern Churches, causing the second counsell of *Nice* to be declared hereticall and abusiue, by that of Francfort as we reade in *Ado viennensis*. The same Emperor became so learned, as he writ a booke against the Pagan worship of images, the which is found among the learned.

Ado in Chro.

Out of the same schoole came one after another *Rhabanus Maurus* a Scotishman, as many writers doe testifie, *Claudius Taurinensis* & *Bertram* a priest, with

with other lights of the Church in the third period of Christianity, which are the seauenth eight and ninth ages, which haue fought against idolatry and the grosse errors of the sacrament, as wee shall hereafter shew.

The fourth period of Christianisme, which containes the tenth, eleauenth, and twelfe ages, was so destitute of men adorned with true piety & learning, as the seedes of the Idolatry of former ages, came to the accomplishment of the abhomination of dissolution, at which time *Berengarius Archdeacon* of *Angers* with his disciples, and *Peter de Valdo*, with the Schooles begun by him about the same periode, resisted the Romish idolatry planted in all the West.

We will likewise obserue an especiall grace, which God powred vpon your Ilands & realmes, during these ages of ignorance & idolatry, for euē as the great men of the former periode disciples to the English *Beda* who maintained the onely worship of God went out of the Iland: euen so God during this fourth periode preserued the same realmes, & defended them against the tyranny of Rome, for *Peter* of *Clugny* writing to *Bernard*, saith, that the *Scotishmen* in his time did celebrate, their Easter after the Greeke manner, which is a testimony they were not yet subiect to the church of Rome, which held the heretickes that followwed the cerimonies of the Greekes, who in the

time of the said *Bernard* had their *Lyturgie* and ſeruice of the Church, as they haue at this day, which is a communion like vnto that of the reformed Church of theſe times: neither did the Greeke Church euer allow of that heatheniſh worſhippe of the Sacrament of the Lordes ſupper as in the Romiſh Church; which cauſed *Marcus Epheſius* (who was Orator for the Greekes at the counſell of *Florence* in a ſermon printed at *Paris* in *Greeke* and *Latine*, at the ende of the volume of *Lyturgies*) to conſute the Maſſe of the *Latines*, as directly contrary to the inſtitution of Ieſus Chriſt.

So as the *Scottiſhmen* who maintained the ceremonies of the Greeke Churches, had not yet receiued the new Romiſh Maſſe, nor the heathen adoration of the hoaſt, whereby we ſee that the people of your realmes were the firſt that made publike profeſſion of Chriſt, and aboliſhed Gentiliſme, during the cruell perſecutions of Romiſh Emperours, and when as the tyranny of the Biſhops of Rome, brought into the Church about 400. yeares ſince the worſhip of the hoaſt, as God the Creator, the ſame Britiſh people were alſo the laſt of the Weſt part of *Europe*, which receiued the abominable worſhip of things created inſteede of the Creator.

This heatheniſh worſhip began vnder Pope *Honorius* 3. about the yeare 1225. who commanded

ded all Prieſtes and Curats to teach the people to kneele at the Eleuation of the hoaſt in the Maſſe, or when it ſhould be carried to ſicke perſons; yet this idolatry was not long after receiued in the Churches of *Germanie* and *France*. For *Ralfe de Rius* printed a booke at Rome, *de Can obſer. propoſ.* 22. witneſſing that *Nicholas* 3. about the yeare 1277. tooke the olde miſſalles out of all Churches of Rome bringing in a new forme of Maſſe inuented by the Fryers minors, or *Franciſcans*. *At this day* (ſaith hee) *all the bookes at Rome are new after the manner of Saint* Francis, and meaning to deſcribe the forme of Maſſe obſerued in thoſe dayes in *Germany*, *France* & other nations, hee ſaith. Leauing the manner of the Fryers minors, *let vs follow the holy Canons, the ancient Scriptures, and the generall cuſtomes of places, and in doubtfull things the moſt auncient bookes*. And in the twenty three propoſition he deſcribes particularly all the ceremonies of the Maſſe, as it was vſed in his time, who liued in the beginning of the foreteenth age of Chriſtianiſme, at what time it is found that the coniunction of the Bread and Wine was obſerued according to the inſtitution of our Sauiour, and that both the Prieſt and people did eate and drinke togeather ſtanding, without adoration or inuocation of the Sacramentes: and in the ende of the ſaide propoſition hee ſaithe, *It is ſacrilledge*

to vse bread onely dipt in wine in the Sacrament of the Communion. So as there was no difference betwixt the Communion of the reformed Church, and the Communion of the Masse in those daies, except the signe of the Crosse, and some other ceremonies, vestaments and incense. The Masse therfore of our age, is a new fiction of Cordiliers or Franciscan Friars, & the worship of a pretended God, and the priuation of the cup is a plaine sacriledge: for if they abuse to vse bread steept in wine instead of following the ful institutiō of our Sauiour, was (as they said *Rodolphus de Rino* writeth) cōdemned as sacriledge, with greater reason, is it a more horrible sacriledge to haue quite taken away the vse of the wine from the people. The Romish Church of our age, cannot bee called the true Church, seeing they haue no Communion of the Cuppe, and are fallen from the true Priesthoode: as the *Arrians* and *Nestorians* by their errours lost the outward markes of Priesthoode.

During the fift Period of the ages of Christianisme, which contains the thirteenth, fourteenth, and fifteenth ages, the Westerne Church was deuided into two parts: for in the time of *Bernard*, *Peter de Valdo*, a rich Bourgesse of *Lions*, hauing beene instructed in the onely worshippe of God by the reading of the holy Scriptures, had the Romish Idolatrie in such horror, as he sould all his goods, and caused the Bible and many writings of

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the auncient fathers to be translated into French, he made assemblies at *Lions*, and appointed pensions for religious learned men to set vp Schooles of diuinitie, who beeing since persecuted by the Popes and their adherents, the said Schooles were dispersed ouer all France, and a good part of Spaine, Germanie, and Bohemia, who haue euer since maintained the same articles of the faith, which are professed at this day in the Churches of your realmes, whereof some were called *Albigeois*, and others *Taborites*, which haue florished and raigned vnto this day, notwithstanding all the persecutions, fires, flames, and cruell torments vsed against them by the supporters and fauourers of Rome.

Out of this Schoole also came *Iohn Hus*, and *Ieroſme* of *Prage*, *Wickliffe* an Englishman, *Paul Craw* a Scottish man, who maintained the true and onely worshippe of one onely God, and other articles of the faith, confessed by the reformed Churches of Europe, the which is seene by the articles recited by *Æneas Siluius*, (beeing since Pope) which shewes a notable correspondencie betwixt the first Period of Christianisme and the fift: for euen as in the first three hundred yeeres the true Christians who worshipped one onely God, without mingling the adoration of Creatures had beene persecuted by Pagan Rome, euen so the worshippers of this true adoration haue beene

Æneas Siluius in Hist. Boem.

beene cruelly persecuted during the three hundred yeres of the fift Period, by Roome disguised with a Christian maske.

There is an other admirable correspondencie betwixt these and the second Period, for euen as in the end of the first Period, the God of armies did raise vp that great *Constantine* to plant his Church by force throughout all the Romaine Empire, beeing then Pagan, abolishing Idolatrie in the worship of men, of Images, and of visible and material formes: euen so after the end of this fift Period, God suffered the restoring of the said true auncient & Christian religion to be done by armes. We read in the Bohemian Historie of the said *Æneas Silvius*, that *Zisca* a great Captaine assembled in the yeere 1501. a mightie armie, beating downe all Idols and Images, abolishing the new Masse, or the worshiping of the Hoast. Soone after many Princes did rise, and many faithfull learned men, by whose ministrie and valour, the pureneſse of the preaching of the Gospell was restored in the sincerities of Christian truth, as it was at the comming of *Constantine* in the West of Europe.

I may therefore iustly say, that among all the Princes which haue laboured for the restoring and reformation of the auncient Church, your predecessours, King *Edward*, and Queene *Elizabeth*, (of happie memories) haue beene the first which

which haue built vpon this foundation after *Constantine*, (although long after) and now (SIRE) these blessed soules behould from heauen the full perfection of their worke which must be finished by you, whom they haue left the successour and heire of their most royall enterprises.

Your Maiestie hath a familiar example in the life of the diseased Queene, (of happie memorie) who hath bene a true mother vnto you: In whose gouernment we haue seene as in a looking glasse, that God hath accompanied her with an admirable and extraordinarie prosperitie, fœlicitie, and happie successe in all her affaires: for hee hath drawne her from a prison to a kingdome, he hath made her to raigne fortie and fiue yeeres in great peace and tranquillitie, hauing discouered aboue twentie enterprises readie to bee put in execution against her life and state: hee indued her with all kindes of perfections and vertues, as prudence, modestie, and wisdome in all her actions, beautified with a liuely and sound iudgement farre exceeding her sex. And for a fulnesse of happinesse, the same God did prolong her daies vnto threescore and ten yeares, in the which she was alwayes victorious ouer her enemies, both home-bred and strangers. What is then the cause (SIRE) I will attribute it wholy vnto God, and to the puritie of his Gospell, and to Christian religion the which she hath esta-

bliſhed in her kingdoms, whereof this moſt Chriſtian and generous Princeſſe made a ſincere profeſſion all her life. Hauing therefore in this peaceable and Chriſtianlike manner yeelded vp her bleſſed ſoule to her benefactor and Creatour the great God immortall, ſhe left thoſe realmes abounding in all riches, in great peace and admirable vnion and concord. And moreouer to ſeale vp her forepaſſed life and death with a greater benefit, for the loue ſhe bare vnto her ſubiectes which is a great proofe of the bleſſing of God, we haue ſeene the wiſdome ſhe vſed euen at the laſt gaſpe, hauing ſo profitably and ſo effectually perſwaded her ſubiects to imbrace & acknowledge your Maieſty whom ſhe knew to be the true lawfull & vndoubted heire and ſucceſſor of her goodly & flouriſhing Realmes of *England*, and *Ireland*, by right of conſanguinity and lawfull ſucceſſion. Who dooth not ſee the aſſiſtance of God in all this action? In that he would haue your Maieſty eſtabliſhed in this moſt high degree of honour, not for any other reſpect, but that in raigning happily and in peace, you ſhould finiſh the full deliuery and reſtoring of Iſrael, and of the Churches of your realmes: and to continue the pure preaching of the Goſpel, ſo happily begun by her Maieſty (of bleſſed and happy memory) againſt the Idolatry of Rome. I doubt not (Sir) but Sathan and his ſupporters will herein imploy their ſtrata-

gems

gems to counsell your Maiesty, & to induce you to ioyne with that great whore of *Babilon*, a whore which makes the kings & princes of the earth drūk with the cup of her spiritual fornicatiō. But I assure my selfe that your Maiesty (like vnto wary & nice *Vlisses*) will stop your eares against al her charmes, inchantments and allurements continuing inuiolable, cōstant and resolute in your royall vertues, the which God hath bountifully planted in you, to maintaine and preserue his Church and Sacraments (to his honor and glory) in their purety, against the poisons & Romish inuentions of men. Most humbly beseeching your Maiesty to remember, that the * Popes pretend to be the true kings of *England* and *Ireland* houlding the Kinges of the said kingdoms for their vassals and tributaries, who now vnder colour to free you from their said pretensions, would draw you vnto them, and impose vpon you a most heauy and seruile yoake. If your Maiesty should so forget your selfe as to cleaue vnto them, who knoweth not that their successors are accustomed to disanull the deedes and promises of their predecessors, and which is more to hould no faith with heretickes as they call you? But (SIR) this is nothing in respect of the hard slauery of soules, whom they torture with their censures and excommunications. So as you shal no sooner subiect your selfe vnto their lawes, but vpon the first dislike, they will absolue

* *Matth. Paris in Hist. Angl. sub. Henric. 3. pa. 666. Mat. vvestmon in Florib. hist. sub. an. 1216.*

and free your ſubiects from their oath of obedi-
ence due vnto their true and lawfull King, they
will depoſe you at their pleaſures, and giue your
crownes to whom they like, wherof we haue too
many late examples. But when they ſhall ſee your
Maieſty to oppoſe conſtantly againſt their tyran-
ny, they will not dare to attempt againſt you nor
your realmes. And moreouer is not your Maieſty
at this preſent protector of the Church of all your
realmes? yea the greateſt of the Soueraigne kings
which profeſſe the purenes of the Goſpell? ſhall
not theſe lawfull titles of honour be ſufficient to
diuert your Maieſty from following the counſell
of ſuch Sirens of ſtate? They would gladly per-
ſwade you to acknowledge this furious beaſt, who
ſeekes but to deuour good Kings, & to chalenge
to himſelfe all power (as he ſaith) in heauen, earth
and hell. An eſſentiall marke that he is the man of
iniquity (mẽtioned in the Scriptures) which hath
raiſed himſelfe aboue all nations, and aboue all re-
ligion. If this monſter held you at his deuotion,
(the which I with all your good ſubiects thinke to
be impoſſible, how great a leuiathan ſoeuer he be)
doubt not (SIRE) but he would make you the
moſt vile and moſt abiect of al his lifetenants, trea-
ding you more proudly vnder his feete, then euer
he did the good Emperour *Barbaroſſe*. And then
let your Maieſty conſider in what miſery, calami-
ty and deſolation of deſolations both you my

Lord

Lord the Prince (whom you loue deerely) and all your ſubiects who pray for you hourely, ſhould be reduced in theſe your flouriſhing realmes.

The Almighty God which gouerneth & diſpoſeth of Monarchies according to his will, which giueth victories in battailes, who is the ſpring and fountaine of all wiſedome and knowledge, giue your Maieſty a raigne like vnto the Queene of bleſſed & happy memory. Increaſe your Maieſty in wiſedome and knowledge, and in true pietie and pureneſſe of his ſeruice: giue you victory ouer all them that ſhall attempt againſt you or your eſtate; and finiſh the worke in you begun for the reſtoring of the true Church, baniſhing out of your Ilands and realmes, all tyranny, hereſie and Romiſh Idolatry. And for a happy ende, the ſame eternall God giue you a full and perfect inioying of the Crowne of glory in the happineſſe of eternall life through his ſonne Ieſus Chriſt our Lorde.

FINIS.